

ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. I.

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NO 26.

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J. H. PANTER, PRINTER.

We republish the following address in order to stir up the minds of the people by way of remembrance. Let them again read it, and if in 1843 they endorsed its sentiments, let them, now that in 1846 the time for action has come, like brave and honest men, dissolve their connection with the TEXAS UNION, and repudiate that government which has so shamefully betrayed their rights.—[Eds.]

TO THE PEOPLE OF THE FREE STATES OF THE UNION.

We, the undersigned, in closing our duties to our constituents and our country, as members of the 27th Congress, feel bound to call your attention, very briefly, to the project long entertained by a portion of the people of these United States, still pertinaciously adhered to, and intended soon to be consummated—the annexation of Texas to the Union.

The open and repeated enlistment of troops in several States of this Union in aid of the Texan revolution; the intrusion of an American army, by order of the President, far into the territory of the Mexican Government, at a moment critical to the fate of the insurgents, under pretence of preventing Mexican soldiers from fomenting Indian disturbances, but in reality in aid of, and acting in singular concert and coincidence with, the army of the revolutionists; the entire neglect of our Government to adopt any efficient measures to prevent the most unwarrantable aggressions of bodies of our own citizens, enlisted, organized, and offered within our own borders, and marched in arms and battle array upon the territory, and against the inhabitants of a friendly Government, in aid of free-booters and insurgents; and the premature recognition of the independence of Texas, by a snap vote, at the heels of a session of Congress, and that, too, at the very session when President Jackson had, by special message, insisted that "the measure would be contrary to the policy invariably observed by the United States, in all similar cases, would be marked with great injustice to Mexico, and peculiarly liable to the darkest suspicions, inasmuch as the Texans were almost all emigrants from the United States, & sought the recognition of their independence with the avowed purpose of obtaining their annexation to the United States;" these occurrences are too well known and too fresh in the memory of all to need more than a passing notice. These have become matters of history. For further evidence on all these and other important points, we refer to the memorable speech of John Quincy Adams, delivered in the House of Representatives during the morning hours of June and July, 1838, and to his address to his constituents, delivered at Braintree, September 17, 1842.

The open avowal of the Texans themselves, the frequent and anxious negotiations of our own Government, the resolutions of various States of the Union, the numerous declarations of members of Congress, the tone of the Southern press, as well as the direct application of the Texas Government, make it impossible for any man to doubt that annexation and the formation of several new slaveholding States and the Executive of the nation.

The same references will show, very conclusively, that the particular objects of this new acquisition of slave territory were the perpetuation of slavery and the continued ascendancy of the slave power.

We hold that there is not only "no political necessity" for it, "no advantage to be derived from it," but there is no constitutional power delegated to any department of the National Government, to authorize it, that no act of Congress, or treaty for annexation, can impose the least obligation upon the several States of this Union to submit to such an unwarrantable act, or receive into their family and fraternity such misbegotten and illegitimate progeny.

We hesitate not to say, that ANNEXATION, EFFECTED BY ANY ACT OR PROCEEDING OF THE FEDERAL GOVERNMENT, OR ANY OF ITS DEPARTMENTS, WOULD BE IDENTICAL WITH DISOLUTION. It would be a violation of our national compact, its objects, designs, and the great elementary principles which entered into its formation, of a character so deep and fundamental, and would be an attempt to eternalize an institution and a power of nature so unjust in themselves, so injurious to the interests and abhorrent to the feelings of the

people of the free States, as, in our opinion, not only inevitably to result in a dissolution of the Union, but fully to justify it; and we not only assert that the people of the free States "ought not to submit to it," but we say, with confidence, THEY WOULD NOT SUBMIT TO IT. We know their present temper and spirit on this subject too well to believe for a moment that they would become participants in any such subtle contrivance for the irretrievable perpetuation of an institution which the wisest and best men who formed our Federal Constitution, as well from the slave as the free States, regarded as an evil and a curse, soon to become extinct under the operation of laws to be passed prohibiting the slave-trade, and the progressive influences of the principles of the Revolution.

Washington, March 3, 1843.

JOHN QUINCY ADAMS,
SETH M. GATES,
WILLIAM SLADE,
WILLIAM B. CALHOUN,
JOSHUA R. GIDDINGS,
SHERLOCK J. ANDREWS,
NATHANIEL B. BORDEN,
THOS. C. CHITTENDEN,
JOHN MATTOCKS,
CHRISTOPHER MORGAN,
JOSHUA M. HOWARD,
VICTORY BIRSEY,
THOMAS A. TOMLINSON,
STALEY N. CLARK,
CHARLES HUDSON,
ARCHIBALD L. LINN,
THOMAS W. WILLIAMS,
TRUMAN SMITH,
DAVID BRONSON,
GEORGE N. BRIGGS,

From the Pennsylvania Freeman.
Seventh Annual Report of the American Free Produce Association.

The Executive Committee of the American Free Produce Association, at the close of its seventh year, find little to record, excepting the statements which properly belong to the report of the Manufacturing Committee. These will show that the Society has not existed in vain, although it may have done less in other departments than in former years.—The difficulty of obtaining a sufficient supply of free cotton manufactures, has, doubtless, discouraged many abolitionists from attempting to abstain from the use of the products of slave labor, therefore every facility for procuring such, which our Association has been able to furnish, is an advantage gained over the robber system of slavery.

The Address which was issued by you at your last annual meeting, to British abolitionists, urging upon them the duty of abstention from the use of slave-grown cotton, has been circulated in Great Britain, and we trust not without effect.

Your Committee notice with pleasure, indications of increasing interest in this department of the anti-slavery enterprise. The formation of a Free Produce Association, among the Friends of this city, we hail as a cheering token that the slave is not forgotten by them, and as an evidence that the influence of our own Association has been felt by the community around us. We wish our coadjutors abundant success.

The adoption, by various anti-slavery societies of resolutions expressing our principles, we also regard as manifestations of improving public sentiment, at least, among the friends of freedom. If those who have given their votes in favor of these resolutions, will faithfully conform their practice to them, they may hasten the day of the slave's emancipation.

Your Committee feel undiminished confidence in the principles on which our Association is based, and earnestly wish that the hearty adoption of them, by every Anti-Slavery Society in the land, might render unnecessary a distinct organization for their promotion. They are but plain deductions from the fundamental anti-slavery principle, and it is a cause of surprise and deep regret, that many abolitionists whose eagle eyes are continually discovering new and rugged paths of duty, and whose all conquering zeal enables them, bravely and cheerfully, to tread those paths, should not yet have seen, amid all the light which is burning round them, that true consistency requires of their abstinence from the purchase of the ill-gotten fruits of slavery. Would they cleanse their hands from participation in these, would they but annul this union with the slaveholders, the consistency of their course would render far more effective their eloquent rebukes of his sin.

That they may be convinced of this, and that all who love the slave may be induced to bear a faithful testimony against oppression, by refusing to be fed and clothed by stolen labor, we earnestly exhort the members of this Association to be entering in their efforts to disseminate its principles, and to impress them on the hearts of abolitionists. By a pure example, accompanying cogent argument and urgent exhortation, should this be done. The lamentable fact that so few have rallied around our standard should not weaken our adherence to truth or discourage us in our attempt to propagate it. The interval between sowing and reaping may be long, but the harvest will come. Truth perseveringly spoken, duty patiently performed, and sacrifices, to the right, cheerfully made, will produce results which shall ultimately bless the world. We have cast bread upon the waters, which to us may seem to be utterly lost, but assuredly it shall be found after many days.

JAMES MOTT, Chairman
of Executive Committee.
Philadelphia, 10th mo. 3d, 1845.

A CLAUSE IN THE CONSTITUTION OF TEXAS.

"The Legislature shall have no power to pass laws for the emancipation of slaves without the consent of their owners, nor without paying their owners, previous to such emancipation, a full equivalent in money for the slaves so emancipated. They shall have no power to prevent emigrants to this State from bringing with them such persons as are deemed slaves by the laws of any of the United States, so long as any person of the same age or description shall be continued in slavery by the law of this State; provided, that such slave be the bona fide property of such emigrants; provided, also, that laws shall be passed to inhibit the introduction in this State of slaves who have committed high crimes, in other States or Territories. They shall have the right to pass laws to permit the owners of slaves to emancipate them, saving the rights of creditors, and preventing them from becoming a public charge. They shall have full power to pass laws which will oblige the owners of slaves to treat them with humanity, to provide for them necessary food and clothing; to abstain from all injuries of life and limb and, in case of their neglect or refusal to comply with the directions of such laws, to have such slave or slaves taken from such owner, and sold for the benefit of such owner or owners. They may pass laws to prevent slaves from being brought into this State as merchandise only."

From the Baltimore Saturday Visitor.
LETTER FROM A MARYLANDER.

Slavery in Maryland—the domestic Slave trade—appeal to professors of religion, and to the Women of Baltimore—our Black Laws, &c. EASTERN SHORE OF MARYLAND, } Dec. 24th 1845.

DR. SNODGRASS:—Dear Sir:—On looking over the letter lately addressed to Dr. Stuart, through your columns, I most heartily concur with the writer in all he said. I expressly join him in requesting the Doctor's opinion on the suggestions of the writer.—The said letter had the same effect on my mind, that the Doctor's address had on the mind of a "Baltimorean," that is bringing to your sundry instances, worthy of the attention and consideration of the citizens of the State. "I know the man who is a curse upon our beautiful land," and further, it is a dark blot on the character of the religious professors of the "land of the free and home of the brave," because they are participants in the maintenance of the institution, and all its concomitant evils, by not crying aloud and sparing not all who participate in the wrong. Can any person for a moment believe that a professed negro-trader would find a home in our beautiful monumental city, or an editor of a newspaper that would admit him by admitting his advertisement in his paper, if the professed followers of the Prince of Peace, disregarding the senseless cry of "abolitionist" (a bugbear which the interested are always sure to raise) would hold a consistent testimony against the traffic, and the trafficker who has the hardihood, in the middle of the 19th century, to separate husbands from their wives, parents from their children, and infant children from their mothers in open day? Would that all those who hold the traffic in abhorrence would do their duty! Only to think that fair mothers in Baltimore are aware that other mothers are daily sold to a far off land, and their children oftentimes (sometimes even infant children) left behind, and not so much as cry "shame!"

I say unto you, oh women!—ye who exercise so much influence on all around you, you are bound to do all you can, lawfully to put an end to this trading in the "blood of souls." To the christian voters, to those who, by their votes decide the destinies of this state, I would humbly advise you to enlist on the side of oppressed humanity; and if you fail in putting an end to slavery, and the domestic slave trade, can, by refusing to vote for any candidate, unless he be a friend of the oppressed, hold a glorious testimony against it. I, for one, am determined (in language like that of the fearless champion of civil liberty in the West, C. M. Clay) that, so far as the omnipotency of one will effect it, Maryland shall be free!

I wish some fearless and competent person would portray to the inhabitants of this state, the unequal and consequently unjust laws of the state, with reference to the free colored people—how injurious the "Black Laws of Maryland are to the interests of the non-slaveholding portion of the people, such as have to depend on free labor to till their lands.

Very truly yours, A.

THE BLACK LAWS.

The State Journal, we perceive, has taken strong ground in favor of action upon the Black Laws, at the present session of the Legislature. The subject is, undoubtedly, one of great importance, and should be carefully considered—but whether the restrictions imposed by those enactments, should be entirely removed, is a matter of great doubt in many minds. Now, much has been said about the rejection of negro testimony; it has been maintained, that the refusal to receive the testimony of the colored population in our courts, is a matter not only fraught with injustice to them but that it is also attended with inconvenience, and even positive injury to our white citizens. We have no doubt this may often be the case. It is seldom true that negro testimony can be rejected, in a case where that rejection will not be attended with danger to the interests of some persons.

Where negroes are the parties, as well as the evidence, no one will deny the reasonableness of admitting the testimony. But for one suit between colored parties, there are, and will be a hundred where either plaintiff, defendant, or both, are white. In such a case suppose a negro placed upon the stand; his evidence is desired by, and deemed of advantage to the cause of the party offering him—his testimony the law refuses to admit, and that party loses the benefit of proof which might be direct and conclusive, or which, perhaps, is the only evidence to be obtained. No one, then can doubt that the rejection of that negro's testimony, works to the injury of the party. So, in all cases, the rejection will, more or less, jeopardise the cause of one or the other.—Zanesville Republican.

From the Liberty Bell.
THOMAS CLARKSON.
PLAYFOUR HALL, near Ipswich, } Oct. 3, 1845.

DEAR MADAM:—I received your last letter, but was so ill at the time I was unable to answer it for some days; and indeed I have recovered so little since that time, that I despair of being much better. My constitution is now, probably, as we say in England, 'breaking up'; which I regret only, as it hinders me from being farther useful. I could have wished, perhaps, to have lived a little longer, but it would have been only for the sake of seeing the day when slavery should terminate. That its days are numbered, I have no doubt; no more doubt than that I am now living; and the event cannot fail of being hastened on by what has happened in the case of Cassius M. Clay.—The brutal treatment of him, and the outrage committed since by the white mob at Lexington, on the person of the poor and harmless black people residing in that city, will be a fine engine for the citizens of the North, with which to work.

I am very sorry that the present state of my health will not permit me to send you the contribution you desire against the forthcoming Fair. A particular circumstance has occurred which will stand in the way of performing what otherwise would have been a pleasure to me. An American, of the name of H. C. Wright, who has been in England, but more in Scotland, for sometime, and who has attended several anti-slavery meetings, at Edinburgh, Glasgow, and other places, to the great advantage of the cause, wrote to me a week or two before the receipt of your letter, to do him a great favor, which was, that as my History of the Abolition of the Slave Trade contained the facts relating to it only up to March 1807, when the British Parliament put an end to it, he wished to have some little further history of our proceedings in England since that time, so as to take in the rise and means by which slavery in England was abolished also. He could get this, he said, (and he said truly) from no other person now living but myself. I consented to furnish him with a little account—though far from well at the time—willing to oblige a person who had done so much for our cause, and thinking that it might afford pleasure to some of our friends in America. I agreed only to give him the facts, leaving it to him so to embellish it as to make it a readable little book. I had no other idea, however, than that it would be the work, on my part, of a fortnight only, though I had too many things on hand even to spare that time; but three weeks have passed, and as I am now a very slow writer, it will take three weeks more to finish the work. You will see, therefore, how impossible it is for me, when this work for Mr. Wright shall have been finished, and in my present state of health, to write anything fit to read, to be ready at the time of your Fair. I will just say, that I was the more induced to put myself to the trouble of writing on this occasion, when I saw that in the Reporter of the Glasgow Female Anti-Slavery Society, Mr. Wright had given so lofty and yet so true a character of Mr. Garrison.

Notwithstanding I have said all this, I will think of a subject for the Fair, and will endeavor if I can steal a few moments, at intervals, to begin it and go on with it; and if I can finish it in time, I will send it you; but I must know what is the last day for receiving, at Boston, publications for the press.

And here I will ask a question. I have some memoirs of Henry Christophe, king of Hayti. I corresponded with him for three years, and put him in the way of making improvement for the good of his country, which I believe he followed. His only fault was that of being a too rigid disciplinarian; a fault indeed, which I cannot palliate; but his intentions were noble, and his projects great, and he had a great mind. When I was at the great Congress at Aix la Chapelle, in Germany, trying to do something with the sovereigns of Europe, then assembled, in favor of the abolition of the slave-trade, I found, unexpectedly, in my pocket, a letter of king Henry which I had unknowingly brought with me from my own house. This letter had in it remarks on education. I showed it to the Emperor of Russia. After having read it, he asked my permission to show it to the Emperor of Austria, and the king of Prussia.—He did so—and told me that both of them were astonished at it as a letter coming from a black man; and all the three agreed, that though they spared no expense in getting the cleverest men in Europe to be their ministers, and to sit in counsel, no one of their then cabinet could produce a better letter. Now the publication of such memoranda in America might have a good effect in many ways, for

however they might class the black man with the brute, in intellect, Henry Christophe, a man as black as jet, had powers of mind equal to those of any President in America.—Would such a work do good, then, and would it suit your Liberty Bell.

I will finish my letter with a saying of one of the dearest friends I ever had, namely General Lafayette. I was with the General often, and corresponded with him after his coming out of his dungeon at Olmutz. But the first time I knew him was when I was in Paris, the year after the French Revolution, on the subject of the slave trade, and I assisted him materially. He was decidedly an uncompromising enemy to the slave-trade, and slavery, as any man I ever knew. He freed all his slaves in French Cayenne, and had come to him by inheritance, in 1785, and showed me all his rules and regulations for his estate when they were emancipated. I was with him no less than four different times in Paris. He was a real gentleman, and of soft and gentle manners. I have seen him put out of temper, but never at any time except when slavery was the subject. He has said, frequently, 'I would never have drawn my sword in the cause of America, if I could have conceived that thereby I was founding a land of slavery.' How would the people of Fayette County like to hear this!—to hear their land cursed by the man who gained it for them!

I remain,
Dear Madam,
Yours truly,
THOMAS CLARKSON.
To Mrs. H. G. CHAPMAN.

THE RESPONSE.

Well—the response to our appeal which has come from conventions and meetings, has filled a side of our journal for two months!—In the whole North not one meeting has stood by the Robbers, and one so called whig press in all the free States, the New York Courier and Enquirer, has justified the rebels! Out of all Kentucky—one hundred counties—but four or five have sustained the mob by doubtful majorities, leaving about ninety five against them! Not one meeting in the Slave States, leaving out Kentucky, has stood by the assassins—whilst all, or the many portion of the press, whig and democratic, have denounced them!—in Baltimore—in St. Louis—in Louisville—and other places! If the Courier and Enquirer and the Philadelphia Diner Committee prefer to honor those who stood a thousand against one sick man—contending for their liberty as well as his own! we shall not on that account, or for any man's sneers or blame, be jostled from the firm stand where honor and conscience place us! Against them, too, as against the rebels of the 18th, we are ready to appeal to "Kentucky and to the world," and with unbroken faith to abide the verdict!—Clay's True American.

THE SLAVE TRADE IN AFRICA.—A letter, dated July 26th, appears in the London Times from an officer of one of her Majesty's ships on the African coast, giving a horrid picture of the Slave Trade, and expressing the conviction that no treaty stipulations, no combined squadrons can suppress this traffic, so long as a slave worth only a few dollars in Africa will bring £80 or £100 in America. He says the idea of blockading 2000 miles of coast is absurd, that the African service is attended with much loss of life, and is demoralizing to the habits of seamen, and that in fact the miseries of the slave traffic have increased.

THE BEY OF TUNIS.—"I told the Bey that a French writer and deputy, Mons. Desjobert, had published a book, in which he said 'that Tunis was more advanced in the work of emancipation of negro-slavery than France herself with all her boasted civilization; when His Highness, smiling, replied, 'I have opened the way. I have abolished the sale of slaves, and I will never leave the work of emancipation whilst a slave remains in my dominions.'—Mr. Richardson, April 1845.

UNEQUIVOCAL.—The venerable Dr. Lyman Beecher, speaking of Slavery and of those who hold that it is not a sin, says:

"Enslaving men, in the first instance, is by their doctrine sinful, but he that takes up and perpetuates the wrong thus begun, is guilty of no wrong; though the curse of slavery is thus sent down through all the slave's posterity to the judgment day! Will some of them tell us at which link in this horrid chain the wrong loses its nature and becomes right? I tell you that at whatever link the slaveholder lays hold of for the purpose of slaveholding, it will attract the electricity of God's wrath, that shall burn to the lowest Hell!"

"The clergy of Alabama have called a Sabbath Convention, to be held in Mobile on the 26th of February, 1846."

Do "the clergy of Alabama" imagine that they can "keep holy the Sabbath day" or any other day, while they are robbing their brethren of their birthright of liberty, and reducing to chattels intelligent beings, made in the image of God! Do they think by presenting themselves before Him in the weekly mockery of homage, to hide from the All-seeing eye the mental ruin they have wrought, or by the observance of solemn fast and festival to atone for their outrages on humanity? "He that loveth not his brother whom he hath seen how shall he love God whom he hath not seen."—Pennsylvania Freeman.

COMMUNICATIONS.

FRIENDS EDITORS:—

I have read the long article of B. B. Davis in your last, and have weighed as candidly as I am able, his arguments, in reply to a communication previously written by me, and in defence of himself and the society of Friends.

B. B. D. represents me as charging the society with being "anti-temperance, war sustaining, pro-slavery, immoral and corrupt." That immorality and corruption exist in the society, which it takes no measures to remove, I understand my friend to admit. That the society is wholly depraved, and sunk to the lowest depths of corruption, has not been affirmed. That the Friends are anti-temperance, war sustaining and pro-slavery, in the sense in which B. B. D. uses these terms, I did not intend to assert; for he will not, if I understand him, allow them to be applicable to any but such as are in heart and profession, as well as in practice, the supporters of drunkenness, war and slavery. I care but little about names; and will not attempt to justify the above, particularly so, as I do not recollect to have used them, as applicable to Friends, with the exception of the word "pro-slavery," and that in but one instance, and I am willing to take that back, and insert in its place, "anti-abolition," which B. B. Davis himself uses in speaking of a recommended minister in the society, and which to my mind conveys about the same idea as the other. And as I do not charge the society with being pro-slavery according to his understanding of the word, I will not of course make any objections to the arguments which he uses to prove that it is not pro-slavery in this sense.

I stated in my communication to Salem Monthly Meeting, that many members of the society, "vote for slaveholders, and uphold a pro-slavery, war-making, piratical government, and still retain their standing." It was not asserted that the deliberate intention of these persons was, to uphold slavery, and war, and piracy, nor is it asserted here; but I ask B. B. D. if the act does not support slavery? A majority perhaps of the voting members of the society, at the last presidential election, voted for Henry Clay or James K. Polk. B. B. D., I am sure, will admit that this was a pro-slavery, war-sustaining act, whatever may have been the motives which prompted it.—His assertion that those who vote, generally vote against slavery, cannot be true in fact, however much they may imagine that they are doing God service by it. I judge no one's motive. It is the actions of the society of Friends, and not the intentions of its members, of which I have all along been speaking.

I agree with my friend that all the acts of the society are not opposed to the anti-slavery enterprise—and that many of them are in opposition to slavery. But are we to infer from this that the society is not liable to the charges brought against it? The man who after being convicted of sheep-stealing, proved to the court, that though he had in some cases stolen sheep, yet he had in many instances passed by large flocks without molesting them, and that he had on some of these occasions, "declared his dissent" from those of his companions, who he saw were determined to steal ("submitting" however to their course when he saw that the "harmony of society" required it) was nevertheless pronounced a thief! Certainly, such a charge was very much out of place, if my friend's logic be sound. True, the man had stolen a few sheep; but these few bore no comparison to the number which he did not steal. If the stealing of a dozen sheep made him a thief, much more did his refusal to steal all the other sheep in the world prove him an honest man! To be serious, this principle of balance, i. g. accounts, in morals, is, in my opinion erroneous. B. B. D. hopes I keep a fairer account in my shop than I do with the society of Friends. If a man cheats me again and again in dealing, I cannot give him credit, even in my shop, for honesty, even though he may often deal with me in an unexceptionable manner.

B. B. D. denies that I. T. Hopper and the Green Plain Friends were disowned for their anti-slavery principles. I reply that they were disowned for their actions in behalf of the down trodden and oppressed. Will he deny this? What did I. T. Hopper do, that was wrong? Was he too zealous? did he go too far? Wherein does my friend condemn him? Did Green Plain Friends do any thing that was not necessarily anti-slavery in disclaiming against the course of G. F. White? Will friend Davis point out their error? Does he believe they were disowned for any fault? I have not space at present to give the facts connected with these disownments, and if I had it would be unnecessary, as they are already before the world and my friend must admit that the proceedings in both the cases referred to, were an outrage upon humanity,

whether he admits them to be pro-slavery, or only "anti-abolition."

My friend argues that the fact of the Friends society failing to carry out its principles, is a reason why we should not disown it. If so I reply, then certainly, the fact of a member acting immorally, is a reason why the society should not disown him!

A B C and D form themselves into a religious society. They declare that the Lord has gathered them a people to himself—that if any of them violate christian principles it is the indispensable duty of the others to treat with him, and if he cannot be speedily reclaimed, to cast him off from their connection and communion, and treat him as a "heathen man and publican." After having established themselves upon these principles and publishing them to the world, D is known to be guilty of a slight departure from principle. He is treated with, refuses to give evidence of repentance, and is shut out from the society. At the time D is disowned, C is known to be guilty of conduct far more criminal, and A and B, still professing the same principles—occupying the same position in the association and before the world—refuse to treat with C, but continue precisely the same connection with him that they did before he became criminal. Are not A and B implicated with C in guilt? If they are not I am morally blind.

Again, C, though he continues his immoral practices, claims to be divinely inspired to speak of spiritual things to A and B. They listen to his words, and declare that they believe him divinely appointed to impart spiritual instruction. C goes on communicating to A and B what he calls inspired doctrines, many of which B begins to believe are erroneous, and unchristian. They meet together from time to time, and declare among other things that they believe C in the communications which he makes to them "is careful to wait for divine ability" to which B, though reluctantly submits. I ask again are not A and B implicated in the last possible degree, in C's guilt. No one can doubt it.—But B is dissatisfied with C, he believes him to be far worse than D, whom he believed to be their "indispensable duty" to disown. But he cannot disown C for A unites with him, and they together carry on the society, and profess to be living up to christian principles. What then can B do? He has failed to make them sensible of their error. Is there any possible course for him, but to disown A and C. There can be no alternative, so long as he believes in the principles upon which they united together. And even if he should get to doubting these principles, still there would be no alternative but to leave the connection, for by retaining it he occupies a false position, and upholds principles which he believes to be wrong.

The above is a fair illustration of the principles, professions and position of the society of Friends. B. B. D. will not, I am persuaded, doubt its applicability. To doubt that part of it which refers to the professions, and regulations of the society, would be to declare that the Ohio Yearly Meeting of 1844, which revised the Discipline as well as all other Yearly Meetings have been guilty of hypocrisy and falsehood—that nearly every publication authorised by Friends, and nearly every sermon preached at their meetings, having any reference to their principles, contain positive falsehoods wilfully uttered; that much that my friend has recorded as clerk of Ohio Yearly Meeting, and other meetings, of the doings of the society, is utterly void, either of meaning or truth.

About the whole difference between my friend and myself, if I mistake not, is, that he is talking of what religious societies ought to be, while I am talking of what they are. He continues in them because they ought to be good—I leave them because they are corrupt.

B. B. D. it seems to me occupies precisely the same position by his connection with the society of Friends, that B does to A and C, in the illustration above. B. B. D. supposes that the disownment of a member by Friends; is nothing more than an expression of disapprobation of a wrong. Whatever disownment may be considered by my friend, it is at any rate, adopted by Friends as the only proper treatment of irreclaimable offenders. I believe myself, that it is designed as an expression of disapprobation, full and complete; and that it is the only way in which disapprobation can be fully expressed in an organization, which professes to do every thing in the unity—to unite in all its operations, and is in other respects similar to the society of Friends. Nothing short of a complete separation can under such circumstances exonerate the innocent from the responsibility they incur by their connection with guilty members: hence I call upon my friend to disown the society, as the only means of fully declaring his disapprobation of its evil actions.

B. B. D. sees no difference, so far as responsibility is concerned, between belonging to Friends' society and the reform associa-

tions. To my mind, the difference appears so obvious, that I deem it almost a waste of time and room to argue the question. The society of Friends (and the same may be said of almost all religious bodies) declares that it will not hold connection with any who violate christian principles; that such shall be shut out from its connection and treated as "heathen men and publicans"—that it is its duty, as a christian body to shut them out. Professing to carry out these principles, it disowns some of its members, even for trivial offences, while it retains in its connection, those who are guilty of violations of principle, as gross and often far more gross, than many whom it disowns. Can such a body, by any possibility be otherwise than guilty? Can B. B. D. if he believes in Friend's principles, retain his connection with it, and not incur guilt?

The A. S. Societies are organized on principles entirely different. All who are willing to labor in any way for the object they have in view, are invited to join with them, whether they be pure or whether they be vile—no responsibility rests upon the members for the actions of each other, which did not exist before the association was formed. As individuals it is their duty to protest against the evil actions of each other. Their associating together adds nothing to that obligation—though it may increase their opportunities for protesting, remonstrating, and rebuking. Does my friend object to these explanations? If he does, let him state his objections.

My friend says I do not carry out, nor even profess to carry out all my own principles. This, truth compels me to admit, but it is no reason why I should add to my guilt by violating other principles equally sacred. By endorsing wickedness in another, I do not lessen his guilt while I increase my own. B. B. D.'s argument against coming out which he draws from the fact of the society being a good field of labor, cannot of course amount to any thing, so long as it remains true that by our connection with it we are implicated in its evil doings. While the beam is in our own eye we have but little influence to pluck the mote out of another's.

The fact that the Ohio Am. A. S. Society opposes the Liberty Party cannot be made an argument against coming out of the society of Friends, nor can it prove that Friends are not standing in the way of reform. I would gladly say more in reply to this part of my friend's argument, but as it has no immediate bearing on the points under discussion, and as my article is already too long, I desist.

J. BARNABY, Jr.

Friends Editors:—

It seems that the churches are afraid to let any of their members leave them, for fear it will be seen that such are in advance of the church. For myself, I consider that those who are willing to "beat their swords into ploughshares and their spears into pruning hooks"—to lay down all carnal weapons, and depend upon the pure principles inculcated by Jesus Christ to protect them and direct them aright, are very far in advance of the churches of this day, although these profess to take Christ for their guide; yet it seems to me there is a wide difference between their professions and practices.

Jesus says, "If I have been said by them of old times an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil." The churches say we will resist even unto blood; we will not trust to christian principles nor their Divine Author for protection. Yet at the same time they profess to be followers of Him who declared "my kingdom is not of this world, else would my servants fight?"

But I must not write thus. My object is to correct and bring to light a transaction, which occurred here not long since. Some time ago, I made certain charges against the 2nd Baptist Church, which that church threw back upon me as being false, and disowned me from the church for making such charges—and by the way, these charges were made in a resignation, which I handed in some three months before the church took any action upon it, and in all this time they never told me the charges were false; but rather urged me to retain my right of membership without making any acknowledgement to the *lie*. I believe it to be my duty to lay these matters before the community, that the people may judge for themselves, who are right and who are wrong.

In my communication to the church, I stated that I had come to the solemn conclusion, that I could not fellowship as christians, any church, or body, which upholds, apologizes for, or is in any way connected with slavery or war. Such are the "false charges" so called. The question arises, are they false in reality, or are they true? Is the 2nd Baptist Church in any way connected with slavery or war, or is it not? I believe the church is thus connected, and, because I have spoken out the honest convictions of my heart, they disowned me for lying (or for making false

charges which is the same thing,) without ever trying to convince me that I was in error! Nor did they proceed in any case according to the Discipline, which requires that they should go to a brother when he has gone astray and try to reclaim him. If he will not hear one brother, another and another are to visit him, after which, if he persists in his wrong, his case is to be taken before the church. Nothing of this was done in my case, nor was I allowed a hearing before the church, which I think, should also have been granted me.

But to the proof of the charges. It is well known that the old Baptist Church of this place is a pro-slavery body. This fact cannot be denied, so long as its members have to pledge themselves not to agitate or mention the subject of slavery before they can be admitted into the fold of the church (not of Christ.) The Second Baptist Church acknowledged this Church to be of the same faith and order with itself. It does this by granting letters to members to go and join it, and every time its members sit down to the communion table, they invite the members of that church to commune with them! Not only so. At the time my resignation was handed in, there were members in the church, in good and regular standing, who contended that the relation between master and slave was not sinful! and this without any rebuke from the church!! Such are some of the facts in the case, in the face of which they dare to declare that the church is not connected with slavery, and to disown me for not believing their assertions, contradicted as I have shown them to be by facts which cannot be denied.

I now proceed to the second charge, which is that the church supports war. Do the members pretend to deny that they support this Government? They do not. Is not this Government based upon the life-taking principle? No one will deny that it is. Were not the "great blessings of liberty" which they talk about, and prize so highly, gained by that same principle? And are they not now upheld and sustained by the sword? I affirm that they are. Take away the life-taking principle, and this government must fall, for physical violence is its very bone and sinew. Now, it seems to me a matter plain enough for any one, though with but half an eye, to see that any man, or body of men, that support a Government which is upheld by the sword—which requires standing armies all over the country to maintain it—does support war. Whose are these standing armies? They belong to the people—to the professedly christian bodies of this country—to the Second Baptist Church. And yet church members tell us they do not believe in fighting, and in the same breath tell us, that they believe the powers that be, are approvingly ordained of God—that the Government of this country is directly authorized and established! Then why will they not fight for it? Why turn traitors to their country and principles by refusing to use the means which are indispensably necessary to its existence? But though they will not fight for this God-sanctioned Government, the members of the Second Baptist Church uphold it by voting and holding office under it, and he who asserts that he can do this and yet not be connected in any way with war, or lend any support to it, asserts, in my opinion, that which is false. And he who after having thus supported the Government, refuses when called upon to fight in its defence is a traitor, worse than Benedict Arnold, who never went to the polls year after year to deposit his ballot, and with it an oath to support the Government.

I will not trespass further upon your columns, but will leave the question whether my charges against the Second Baptist church were false, to the decision of an enlightened and candid community. It has appeared to me that the design of disowning me on such charges was, that it might not appear to the world that I did not leave the church of my own accord, or at any rate, that I might not leave it with as good a name as I took there.

A. A. DAVIS.

MIGHT AND RIGHT.—Will they (the British Government) draw the sword against the United States, to enforce a fraudulent claim? Against a defenceless power they would! But before they make the experiment upon us, they will count the cost.—*Public Ledger*.

Did the Ledger judge of the character of the British Government by that of our own, when it made this decision! The correctness of it we do not for a moment doubt.—Had not Mexico been a defenceless power, probably the United States would have counted the cost before it attempted violently "to enforce a fraudulent claim."—*Pu Freeman*.

HAYTI.—The Sun of Monday had an article full of the most villainous representations concerning the contest now going on in Hayti; and the condition of the blacks in that island. There appears to be some deep laid plan, in which, probably the descendants of some of the former tyrants of the island are concerned, to reduce the people of that island again to slavery. Had Hogan's mission to Hayti any connection with the recent outbreak?—*N. Y. Paper*.

ANTI-SLAVERY BUGLE

SALEM, JANUARY 10, 1848.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—*Edmund Burke*.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

ANNEXATION.

The hot haste with which the Bill for the Annexation of Texas has been crowded through both branches of the National Legislature, was in perfect character with the rest of the proceedings of the American people in relation to that nefarious business.—The Representatives of the nation evidently felt they were complying with a useless form, one that was insufficient to cover up the low-lived trickery and grasping spirit of the people; and it needed not that by the mockery of legislation, insult to Mexico should be added to the injury already done her. From the commencement to the consummation of that matured system of outrage and plunder, by which Mexico was despoiled of a province, and the American Union enriched by a State, there has been displayed such political profligacy and utter disregard of national rights, such total subversion of justice and violation of honesty, and last, though not least in the category, such mean and loathsome subservience to the slave power, that it shames us to think that it was our native land which did the accursed thing. We can hardly imagine how those who are cognizant of the facts, or even a small portion of the facts connected with the scheme of annexation, can ever again defend the claim of the American people to the name of Christian or republican.

Every year of our national existence serves to develop that accursed desire for power which rules in this nation, and manifests itself in a determination to enlarge the boundaries of its empire, to acquire new territory, fraudulently if it can, honestly if it must.—Government desired to call Florida her own. As Spain was of too much political importance in Europe to be trifled with, she opened negotiations with that power and became by purchase the possessor of that Territory. She cast longing eyes upon Louisiana as France was too powerful a nation to risk a contest with, she obtained Louisiana in the same way that she acquired Florida. She desired Canada, but feared the Lion's paw, and so pretended to aim at preserving the peace upon her northern borders, while in reality she encouraged the patriot rebellion. With the Indians and with Mexico the case was different. The red-men had dwindled down to a mere handful, their intercourse with the whites had been to them a curse instead of a blessing, they were unable to resist the aggression of the pale-faces, and their hunting grounds became the prey of the spoiler. Mexico was a weak republic, her geographical position was such as to make her an object of little interest comparatively, to the European powers, and the form of government she had adopted cut her off from the sympathy of crowned heads. This nation saw her defenceless position, and as slavery demanded that new pasture ground be given her, Texas was stolen. Every addition made to her territory, but inflames her desire for the acquisition of more, and the day on which she voted that Texas was her's, there was a movement made in the Senate for the acquisition of Cuba, not it is true, as Texas was "negotiated," for it belongs to Spain, but by "negotiation." The American people greatly desire the whole of Oregon. Afraid to fight for it, and too cautious to try to swindle England out of her portion, they resolved to effect it if possible by bluster; but the warlike attitude which they at first assumed has been gradually changed to a more pacific one, and they now very properly talk about an amicable adjustment of the conflicting claims.

We should think that by this time, the honest and well meaning portion of the people had well nigh lost all faith in political action and political men, as a means by which moral evils are to be remedied or prevented. A politician is devoted to party. If he would maintain his own standing, he must stand by the party and defend its measures. No one seemed to be more strongly opposed to the annexation of Texas than that portion of Northern democracy who are now its warmest supporters. Even those Whigs who declared that its annexation would be a virtual dissolution of the Union, did not denounce the act in stronger terms than did the self-styled Democrats to whom we have referred. We had no faith that the Democrats would stand. They talked as they did, for political effect before the key note of party had been sounded, therefore renunciation was easy. No more confidence can be placed in the professions of the Whigs, all that they will do now that Texas is annexed, will be to make out of it political capital if they can, and if not

they will silently acquiesce in the measure. In 1843—we think we are not mistaken in the date—the General Assembly of Ohio declared by resolution that the annexation of Texas would be “unjust, inexpedient and destructive of the peace, safety, and well being of the nation;” that it would be unconstitutional, and that the people of Ohio cannot be bound by any such covenant, league, or arrangement.” Well, Texas has been annexed, and Ohio is knowing to the fact.—Her Legislature is now in session; but have its members declared the Union dissolved? Have they even protested against the act?—Neither. Not a whisper has come from them; their resolution of '43 has no power over them when it comes in contact with the interests of party; and if the people had more faith in God and less in politics they would have long since learned how little dependence is to be placed in such declaration.—There too is the address of twenty members of Congress to the people of the Free States, issued at the close of the 27th, Congress, in which they solemnly declare “We hesitate not to say, that annexation, effected by any act or proceeding of the Federal Government, or any of its departments, would be identical with dissolution,” and that they, as well as the rest of the North, would not submit to it.—Where are now those men? Standing in connection with the Union, the State of Texas included. Not one of them—so far as our knowledge extends—has practically assumed the position, which he theoretically maintained in '43 to be the true one. Several of them are members of the present Congress, and instead of leaving their seats as soon as the Union with Texas was consummated, they have by their action, given the lie to their former assertions.

The politician is not to be trusted; his desire for power tends to corrupt his heart, and the possession of it almost invariably blinds him to the clear perception of moral truth.

* The address referred to, will be found on our first page.

STRONG LANGUAGE.

The *Cleveland American* as appears from the following extract is as strongly opposed to pro-slavery churches as is S. S. Foster himself. We hope that Liberty party will no longer take us to task for using hard language when we speak of the church and clergy, while one of its own papers affirms that they are doing more to injure Christianity than the “Son of Perdition himself.”

“We believe, most solemnly, judging by the effects produced, that the position of a great portion of the American church, particularly the Clergy, and more particularly the titled Clergy, upon the subject of slavery, is doing more for the promotion of infidelity in the world, than all the other causes combined, which spring from heaven, earth and hell. Rev. Dr. Rice, of Cincinnati, Rev. Dr. Lord, of Buffalo, and Rev. Dr. Stuart, of Andover, are doing more by their position on this subject, to bring suspicion on the Bible, and distrust upon the religion of the gospel, and contempt upon the institution of the Christian ministry, than all the combined influences of Tom Paine, Voltaire, and the son of perdition himself. But it is gratifying that now counteracting influences are constantly multiplying around us. We believe the day is well nigh past, when these influences shall go forth for evil through the earth.”

A FACT TO BE PONDERED.—An intelligent friend recently from New Orleans, has interested us not a little in giving a relation of the state of feeling at the South, respecting the political movement of Abolitionists here at the North. This friend was present at a great Democratic gathering just before the election last fall, at which Gov. Brown made a speech. In his speech, he reviewed the history of the Anti-Slavery movement from its rise, with astonishing accuracy and precision. He said that the movement up to the period of the formation of a distinct party for the overthrow of slavery, presented nothing alarming, nothing to excite the smallest apprehension. But from that moment it had worn an aspect most threatening and portentous. And to crush the movement, he said the south must unite. Let the Northern man remember this fact, when he is disposed to belittle the effect of Liberty party action.—*Lib. Intel.*

If the above intelligence be true, Governor Brown manifests as much ignorance in relation to the history of the anti-slavery enterprise, as did a speaker whom we heard accuse Wm. Lloyd Garrison of being the cause of the St. Domingo insurrection—or revolution, as it would be called if it had been accomplished by any but “niggers.”—“They, poor fellows, can't revolutionize, their efforts never amount to any thing more than a ‘nigger insurrection.’”

The endorsement of the *Liberty Intelligencer* shows that the editor of that paper is ignorant of what he ought to know, or else that he is willing to conceal the facts of anti-slavery history. Was Wm. Lloyd Garrison an advocate of Liberty party when the Georgia Legislature offered a reward of \$5000 for his head? Was it because of the action of that party that Southern influence stirred up a “property and standing” mob against the editor of the *Liberator*? Was it because Lewis Tappan cast a Liberty party ballot

that the cats-paws of the South sacked his house and burned his furniture? Was he the advocate of an anti-slavery political party when a slaveholder most inhumanly and insultingly franked him a negro's ear? Was it opposition to Liberty party which induced Congress to gag its constituents? Was it because of his advocacy of a political anti-slavery movement that the slaveocracy stirred up a mob to take the life of the noble George Thompson? Was Elijah P. Lovejoy a Liberty party editor when the slave power shot him down? Was Amos Dresser flogged because he had in his possession addresses of Liberty party conventions? Did Jas. G. Birney advocate the third party doctrine when his press was thrown into the Ohio? Did the South demand the firing of Pennsylvania Hall, and exult like demons over its destruction because slaveocracy so hated Liberty party? Were the slaveholding mobs of Cincinnati incited by Liberty party ballots? Did the mobocrats of Charleston break open the Post Office in order to destroy Liberty party papers? Were the resolutions of northern merchants in 1836-7, assuring the South that New York, and Boston, and Philadelphia were sound to the core on the question of slavery, adopted in order to allay the agitation which Liberty party had created? Truth answers all these questions with a most emphatic NO! Yet the *Intelligencer* would have us infer one of two things: either that there was no excitement among the slaveholders previous to 1840 when the Liberty party was formed, or if there was an excitement it was produced by the retrospective action of that party in some manner which is perfectly inexplicable to us. We state facts, and leave our readers to draw what conclusion they can in regard to the intelligence or honesty of such papers.

ORIGIN OF SLAVERY.—Lord Mansfield said in the Somerset case.—“The state of slavery is of such a nature, that it is incapable of being now introduced by courts of justice upon mere reasoning or inferences from any principles, natural or political. It must take its rise from positive law; the origin of it can in no country or age be traced back to any other source. A case so odious as the condition of slaves, must be taken strictly.”

Tested by this simple principle, Slavery never had a legal origin in one of the States of this Union, for there is not one in which it originated in any express legal enactment.—*Emancipator.*

Thanks for the admission that “Slavery never had a legal origin in one of the States of this Union.” We hope to hear no more of the doctrine that Liberty party has so solemnly laid down that, SLAVERY IS THE CREATURE OF LAW, and therefore must be overthrown by legal action. Go to the root of the matter Mr. Emancipator, and leave those to tinker with the laws who believe that slavery originated in them.

MORAL POWER.

At the recent Liberty party convention at Columbus, it was on motion of Mr. Newin

Resolved, That while we rely upon moral truth as an efficient instrument in consummating our enterprise, it is in connection with its development through the ballot box

Those who depend upon political action for the reformation of the world, cannot understand the omnipotence of a moral principle. If the position assumed by the members of that convention, be one on which moral reformers should stand, we would recommend them to revive the Bible, and make the doctrine it teaches more nearly correspond with their own. “The Truth shall make you free,” we would suggest be altered so as to read “The Ballot Box shall make you free.” The declaration that “Truth above all things beareth away the victory” could be qualified thus—“Next to a political party, the Truth above all things beareth away the victory.”

FREEDOM!

There is a beautiful incident of trusting faith recorded in the life of the mother of Thomas a Becket. She left the land of the Saracen prince, her father, to seek in the wilderness of London her English lover, knowing but two words of his language, London and Gilbert. By repeating the former she was enabled to reach the city where he lived; and by the use of the other, she found him whom her young heart so trustingly loved and believingly sought. To the crowd that gathered around her, she had but one word to say—GILBERT! Her trusting heart truly told her that if she continued to repeat that long loved name it would lead her to the object of her affections.

Oh, that we might read in the history of her faith, a lesson to our own doubting heart! In the moral wilderness that surrounds us, amid the strife and contention, the turmoil and confusion that threatens to overwhelm us, let us ever bear in mind the great object of our mission—FREEDOM! When Political power queries of us if we are a seer after its honors; when wealth asks if we desire its

glittering baubles; or Popularity, inquires if we wish to possess fame, let our reply to each and all be—FREEDOM! If the garb of christian love, if the language of universal benevolence appear to those who surround us, as an uncouth garb, and a harsh and foreign language; and if they jeer at us, and taunt us because of our appearance and speech, and call us fanatic, enthusiast, and madman; let our answer be—FREEDOM!

And oh! if we have the deep love and trusting faith of that Pagan girl; we shall find the loved one of our soul even though we first have to wander from street to street repeating in the hearing of all we meet—FREEDOM! That word is a talisman of power, which if written on our heart and uttered by our lips will preserve us in the midst of danger, and lead us unscathed through the perils which surround us. Let us learn it well, and love ever to repeat it.

THE SLAVE'S GRATITUDE.

In a recent conversation with a friend who had seen much of slavery in his trading voyages on the Mississippi, he said that on one occasion when he was stopping at a plantation landing, a bright little slave boy of 12 or 14 years of age, came on his boat and begged for something to eat. He gave him some bread and butter which was received with thankfulness, and the poor child said to him in his own uneducated dialect “When I dies and goes to God, I'll tell him that you gave me this.”

The true anti-slavery reformer has many difficulties to contend with, he has his hours of sorrow—his seasons of darkness and distress—he is persecuted and despised by the community in which he lives, and is not even allowed to hold communion with those for whose deliverance he is toiling. His deeds of benevolence and acts of philanthropy are misrepresented, he is called fanatic, fool, and infidel—society derides him, and posterity may fail to do him justice, yet the thanks and blessings of those that are ready to perish more than compensate him for all that he may endure. And when the slave shall be emancipated from his earthly chains, when the mortal which slavery has degraded and brutalized shall put on its robes of immortality, and the enfranchised spirit mingle in the blessed throng that surrounds the throne of its Creator, when it recalls the history of its earthly life, its blighted hopes, its crushed affections, its prison house of darkness and despair into which the sunlight smile of happiness scarce ever entered, the labors of those who toiled for its deliverance shall not be forgotten and the slave child in the simplicity of its heart may tell to its Father-God the acts of kindness that were done it on earth. It matters little then what may be said of us here, if our deeds are such as to benefit mankind, they shall be remembered with gratitude on earth, and approvingly recorded in heaven.

Our list of acknowledgements, and the proceedings of the National and State Legislatures (which by the way do not contain much of interest) are necessarily deferred until next week.

MARRIED.

In New Brighton, Beaver county, Pennsylvania, on the 13th inst., at the house of Mary B. Townsend, BENJAMIN S. JONES of Philadelphia, Pa., to J. ELIZABETH HITCHCOCK of Oneida Castle, New York.

IMPORTANT NEWS FROM ST. DOMINGO—PROGRESS OF GENERAL ANNEXATION.

Read the following articles from the New York Herald. They contain the beginning of a more rascally development than was even the swindling operation of Texas annexation. We have not room for comment this week.

The news which we have received here, during the last two days, by two vessels from different parts of the Island of San Domingo, for Hayti, in the West Indies, and which will be found in this day's paper is of the highest importance to this country and to the world—may even to the course and progress of republican government in this hemisphere, for all time to come.

Through the energy and industry of a special agent and correspondent, whom we sent to San Domingo last autumn, we have received, exclusively, copies of several documents and diplomatic correspondence which have already passed between the government of the United States and that of San Domingo, preparing the way for the great measure of the recognition of the latter republic by the former, according to the same policy or plan, which was pursued towards Texas, and which has, in a few years, terminated in the absorption or annexation of the latter into this great republic of the North. These documents consist of a memorial presented to the United States government at Washington, by the Agent of San Domingo about a year ago, together with copies of highly interesting letters, written by certain public functionaries of that island, and addressed, during the last summer to Mr. Hogan, the agent of the United States then in San Domingo, to which island he was sent by Mr. Calhoun, then Secretary of State, in order to investigate the resources, and as-

certain the disposition and capabilities of that new republic in the West Indies.

Thus far, the movement has been highly prosperous and successful. The war between San Domingo and Hayti is rapidly coming to an end, and it is highly probable that the black and bloody republic will be overcome by the white and more civilized races of the other. As soon as that point shall have been accomplished, there will come other movements, leading to the natural termination of the negotiations already begun so auspiciously by the United States.

It will be perceived that the diplomatic correspondence which we give, comes up to the period at which Mr. Hogan, the U. States agent, left San Domingo. The report which Mr. Hogan has already made to the Secretary of State at Washington, or the action of our government on that information, we can only as yet conjecture. One pregnant fact ought to be noticed here—these diplomatic movements, of such mighty interest to the destiny of the West Indies, and to the cause of general annexation, were not alluded to in the slightest degree, in the recent message of Mr. Polk. How far, therefore, the present administration may be carrying out this magnificent policy, so auspiciously begun under Mr. Calhoun, we can only conjecture. We have no doubt, however, but Mr. Polk will perform his duty to his country—to his age—to his destiny—and to the great principles of republican progress, which he has so auspiciously begun in the annexation of Texas.

Thus it will be seen, that the United States, favored by God and nature, is surely marching, with a step as regular as the eternal laws of nature, to accomplish that great destiny which is allotted to her to fulfill—that is, the union and incorporation, in one great and mighty republic, in one wonderful confederation of regular democracies, the whole of the continent of North America, with the islands thereto naturally belonging. In Cuba, in Mexico, nay, even in Canada, the spirit has been awakened that will, in the course of a few years, lead to the realization of great events and a mighty destiny. The difference between England and the United States, respecting the 49th parallel in the Oregon territory, is a mere bagatelle compared with movements contemplated and begun in reference to other portions of this northern hemisphere, not yet united to this republic.

Our government might, to-morrow, freely settle that question by giving England all she asks in Oregon—for in less than a quarter of a century, all Oregon will like a ripe peach, fall into the lap of the United States, along with other territories to which it may be attached. The deplorable want of all prosperity, peace and stable government in San Domingo, in Mexico and in the contiguous territories, will only hasten these coming events that already cast their shadows over the present and the future, and make the monarchies of Europe look pale with fear.

EFFECTS OF THE NEWS FROM HAYTI.

WASHINGTON, Dec. 30, 1815.

Your number of yesterday, which arrived here this morning, containing the important news from your correspondents in Hayti and St. Domingo, fell like a bomb shell among all the politicians, from the Capitol to the White House, and throughout every hotel, tavern, and oyster cellar in the city.—“Have you seen the *Herald* this morning?” said one. “No, what is in it?” said the person spoken to.—“Why the d—!” the first would reply—“go get a copy, and read for yourself.” But alas, for his comfort, there were no *Heralds* to be found after nine o'clock. Every place where one could be found was secured in order to read the news from St. Domingo, which filled one entire page of interesting and important matter. In both Houses of Congress might be seen groups of members talking together upon the subject, perfectly amazed, and wondering at Bennett's industry in getting such information even in advance of the government. Nothing that has appeared on the tapis during the last ten years was calculated to cause more excitement throughout this country and Europe, than the information thrown before the public in those letters, respecting that island in your columns. Oregon and Texas are completely cast in the shade by them, and it would not surprise me much, were I to see 10,000 men on their way to that island before one month. They want such a force there at this time, in order to rescue the island from negro domination, and restore it to the white race, to whom it properly belongs. I have heard a gentleman say, who had just returned from there, that five thousand able-bodied men, in addition to the Dominican forces, would conquer, in forty-eight hours the whole of that part occupied by the blacks. There are no existing treaties between the United States and Hayti, to prevent our citizens from going there in any character they please, and I know from what I have learned on the subject, that assistance of this sort would be accepted by the Dominican government, and ample provision made for those who would emigrate there for the purpose of sustaining the white government and people against the black savages, with whom they are contending for liberty and independence.

THE PATRIOTISM OF PARTY.

Greeley's Tribune, in an article on Annexation, after speaking in indignant terms of the manner in which the Bill was passed through the House, by the majority who “insult your understandings, and abuse language by calling themselves Democrats,” says, in conclusion:—“Freedom of the Union! shall they not be remembered at the polls?” Rather a lame conclusion, it strikes me, to a half-column of indignant rebuke of an act of national crime unparalleled in the history of civilized nations. Remember them at the polls! If the freemen of the North forget to remember the deed, which is an insult to the age, except at the polls, not even the name of freemen—which is all that is left them now—will be left them much longer. Remember them at the polls, forsooth! If there is not manhood enough in the North to forget these miserable parties, and their canting watch-words, and trample under her feet, as

an accursed thing, the Union by which she is made necessary to this iniquity, she is hardly deserving of a better fate than the contempt with which the slaveocracy visits her, at the same time that it makes her do its robber-work. If she will not turn upon her tyrant, her power of endurance may be calculated upon as infinite. The world shall point its finger at her, and the curses of millions of slaves, who will yet people Texas, shall be heaped upon her.

“Derision shall strike her forlorn.

A mockery that never shall die,
And the curses of hate, and the hisses of scorn

Shall burthen the winds of the sky.”

Slavery is made “the fundamental, irreparable law of a region larger than Italy, never yet trodden by a slave,” says Greeley; and the eminentary is, to remember political opponents at the polls, and make new capital for another cheating and cheated party. So much for the *amor patriæ* of partisan politics. They know nothing higher than an appeal to the ballot-box and have no higher aim than to turn their opponents out of office, and get themselves in.—*Anti-Slavery Standard.*

From the Christian Citizen.

THE DOMESTIC SLAVE-TRADE.

There is a movement now on foot at the south which must soon annihilate the slave trade between the States. Georgia and Mississippi have passed laws prohibiting the introduction of slaves into their borders from other States. In Alabama they are discussing the necessity of adopting the same course. The *Entaw Whig* contains a long communication addressed by Col. A. J. Pickett to the various Grand Juries of Alabama on the subject, in which he brings out many important facts with regard to the increase of the slave population in that State. In fourteen years the number of slaves has increased from 117,439 to 265; notwithstanding the immense number which had been carried out of the Territory in the same period. He complains mostly of the traders from Maryland and Virginia, who have flooded Ala. with slave labor, thus causing an over production of cotton and depressing its market throughout the world, besides carrying away from the state a vast amount of its capital. In the little village of Montgomery, containing 2,500 inhabitants, 300 negroes were sold last spring and winter fresh from Maryland and Virginia, at the average price of \$500 per head, amounting in the aggregate to \$150,000. In view of these things, Col. Pickett says:

“I ask the simple question—where is this money? Is it circulating among our own citizens? Is it paying the debts of Tom and going from Dick to Harry; relieving this man's situation and benefiting that one—alleviating the wretched condition of the orphan or rescuing from the grasp of the officer of justice, the last remains of the widow's moiety? No, this large sum of money, our own circulation taken from one town alone—this one hundred and fifty thousand dollars, is gone out of the State, and is now in all probability, contributing to the luxurious ease of Virginia Nabobs who care no more about our distressed condition, than if we were so many Hottentots—who perhaps deride our State for her indebtedness, and in advance accuse her with the intention of repudiation.

Well, if three hundred slaves were sold in Montgomery, that is but a mite compared to the numbers sold throughout the State. In every town and hamlet, in every cross road and public place, this traffic is successfully conducted. Hence, no idea can be formed of the immense amount of the already limited circulation, annually drained from a suffering People and invested in the interest of other States. Reflect upon this subject and be the judges yourselves. You all know how your own neighborhoods are stocked with these people, and how your own friends are deprived of the benefits of what little circulating medium there is. So glaring are the evil effects of this system when considered in this point, that it cannot fail to strike every one with convictions against it—the most deep and decided. Virginia and Maryland abstract all our money, and what do they give in return. They give us nothing, but implant on our soil their surplus negro population—whose labor poorly remunerates the purchaser, who is bound to feed, clothe and support them.—Some of these negroes are sold at their native homes by distresses, and others for crime and misdemeanors while the greater portion are worthless. To visit these people upon us, at this juncture, and under such circumstances, is worse than if England should fire upon us her convicts, for England would be content that they are upon our hands, without like Virginia, requiring a high price for them besides!”

Ex-Governor Seward left town yesterday for Washington, to appear before the Supreme Court in the important slave case of Van Zandt of Ohio, who appeals from a verdict of \$500 obtained against him in a Circuit Court, in an action on the case for aiding the flight of some fugitive slaves.—*N. Y. paper.*

At a court recently held in Boston, a case of damages was decided against the Western Railroad Company, in favor of a person of the name of Hale, and his wife, in which the plaintiffs were awarded \$15,000. The injury was received while they were standing on the platform outside of the car where they had gone in order to get off at their destined stopping place.”

The North American says:—“A movement has already been commenced in Cuba, on the part of the Americans and Englishmen, which may make that island instead of California or Oregon, the real cause of war. Among the new regiments from Spain, a large number are officered by Englishmen, and it is strongly suspected that English interference there is winked at by Spain.

We see it stated that a daily paper is about to be started in London, of which Charles Dickens is principal proprietor, with a capital of £100,000 to conduct with.

J. MCCLURE, & Co.

DEALERS IN PRODUCE, No. 11 Front st. between Main and Walnut, Cincinnati, Ohio.

POETRY.

THE DEATH BED.

BY THOMAS HOOD.

We watched her breathing through the night,
Her breathing soft and low,
As on her breast the wave of life
Kept heaving to and fro.

So silently we seemed to speak,
So slowly moved about,
As we had lent her half our powers,
To eke her being out.

Our very hopes belied our fears,
Our fears our hopes belied;
We thought her dying when she slept,
And sleeping when she died.

For when the morn came dim and sad,
And chilled with early showers,
Her quiet eyelids closed—she had
Another morn than ours.

THE CROWN OF LIFE.

There's a crown for the monarch, a golden crown,
And many a ray from its wreath streams down,
Of an iris hue from a thousand gems,
That are woven in blossom on jeweled stems,
They've rifled the depth of Golconda's mine,
And stolen the pearls from the ocean's brine;
But the rarest gem, and the finest gold,
On a brow of care lie heavy and cold.

There's a crown for the victor of lotus flowers,
Braided with myrtle from tropical bowers;
And the golden heaths of the nymphs gleam
From their snowy hills with a mellow beam;
They have stripped the breast of the sacred Nile,
And ravished the bowers of the vine-clad isle,
And the sweetest flower from the holy flood,
And the vine will fade on a brow of blood!

There's a crown for the poet, a wreath of bay;
A tribute of praise to his thrilling lay;
The amaranth twines with the laurel bough,
And seeks a repose on his pensive brow,
They've searched in the depths of Italia's groves,
To find out a chaplet a poet loves—
But a fadless wreath in vain they have sought,
It withers away on the brow of thought.

There's a crown for the Christian, a crown of life,
Gained in the issues of bloodless strife;
'Tis a halo of hope, of joy, and of love,
Brightened by sunbeams from fountains above—
They've gathered its rays from sources afar,
From seraphim's eyes, and Bethlehem's Star;
And the flow of its light will ever increase,
For a Christian's brow is a brow of peace.

SONNETS TO JESUS.

BY THEODORE PARKER.

Jesus, there is no name so dear as thine,
Which time has blazoned on his ample scroll;
No wreaths nor garlands ever did entwine
So fair a temple of so vast a soul;
There every angel set his triumph seal,
Wisdom combined with Strength and radiant Grace,
In a sweet copy Heaven to reveal,
And stamp Perfection on a mortal face:
Once on the Earth wert thou, before men's eyes,
That could not half thy beauteous brightness see.
E'en as the emmet cannot read the skies,
Nor our weak orbs look through immensity;
Once on the earth wert thou—a living shrine,
Wherein conjoining dwelt—the Good, the LOVELY, the DIVINE.

Dear Jesus, were thy spirit now on Earth,
Where thou hast prayed and toiled a world to win,
What vast ideas would sudden rise to birth,
What strong endeavors 'gainst o'ermastering Sin!

Thy best beatitudes again thou'dst speak;
But with deep-hearted words that scorch like fire,
Wouldst thou rebuke the oppressors of the weak;
Or, turning thence to Prophets that aspire,
How wouldst thou cheer the men who toil to save
Their Brothers smothered 'neath a despot's rod.

To lift the Poor, the Fallen, and the Slave,
And lead them all alive to worship God!
Bigots wouldst thou rebuke, that idle stand,
But send thy Gospel-fraught Apostles conquering through the land.
West Roxbury, Mass.

MISCELLANEOUS.

A TRUE STORY.

"James," said his employer, "James you are an excellent workman; I am quite satisfied with your conduct; during the ten years you have been employed in my factory; you have gained every one's esteem and friendship; but you see how it is, we have nothing more to do, business is at an end. But you must keep up your courage, my poor James; as soon as any thing offers; I will let you know but at present, I have no occasion for your service."

The workman heard these words, which, although uttered in a tone of feelingness and pity, sounded in his ear like a sentence of woe and misery pronounced upon his wife and children. His eyes were mournfully fixed on the ground as he stretched forth his hands to receive the amount of his week's wages and a certificate of character.

Unable to answer a single word, he slowly took the road homeward. Big tears dropped from his eyes, and sobbing, he exclaimed: "My wife, my poor children!"—for he was the father of a family—a son six years old, a daughter just learning to walk and

a nursing in the helplessness of extreme infancy.

James entered his dwelling: the place his approach to which had ever been the signal of joy to its poor but happy inmates, whose little wants he had always supplied with the two fold delight of happiness both imparted and received; he entered and his wife and children ran to embrace him. James clasped them in his arms, but his sorrowful and desponding looks evinced, to the quick discernment of his wife, that some secret uneasiness was preying on his mind.

"Dear husband, what is the matter? has any misfortune happened to you?"

"No more work," replied James, as he sunk upon his chair.

"No more work!" repeated the poor mother, in a voice of agony. "No more work!" echoed little Francis; and the three looked at one another with an air of stupefaction.

James wept no longer; it was his duty to give them an example of resignation; but the burning tears of the anxious mother fell on the little hands of the infant she held in her arms, and the innocent smile of the babe re-invigorated the mother and the wife.

"Don't despair, James, to-morrow you may perchance find something to do. God is our Father, and while He is rich in love, we shall not want."

"Oh, yes; wife I will look for work; here are my eighteen francs; for the week's work, make them last as long as possible."

Francis was soon despatched with ten francs to pay the baker; it was the amount of a whole week's consumption, and the credit of the poor is limited.

Next day James left home very early to look for work, but all his efforts were ineffectual. In vain he depicted the distress of his family, in vain he exhibited the certificate of his good character; most of the factories were idle. He returned and his wife asked him no questions, the dejection of his countenance sufficiently attested his want of success.

A week passed in the same manner, and every evening James came home more wretched than the preceding, while the intense coldness of the winter still increased the sufferings of his family! The children were kept in bed for James had no wood: the poor little things had no supper—it was Saturday night, and the baker had refused any more bread on credit. Already the mother, deprived as she was of food, could afford her babe little nourishment, and the restlessness of the poor innocent betrayed its hunger.

Meantime, the two children awoke, and crying, asked for bread. On hearing this, James became desperate. Snatching his forehead with his clenched hand, he hurried to and fro across his chamber, exclaiming: "There is wealth enough around us—superfluous wealth; the unfeeling rich revel in abundance, and prodigally waste more than would keep these poor babes from starving. Why do they not search out the dwellings of the needy, and prevent crime by relieving those small but emergent wants which too often prompt its perpetration?"

There was reason in this madness; but James permitted it to go too far, and he brooded over it until his disordered mind settled in a desperate and ruinous determination.—He sat down looking at his wife with a vacant stare.

"You look at me," said she, and yet you appear not to see me! James, my dear, tell me what ails you."

"Nothing! nothing! wife, why weep—they are famished—they shall have bread."

So saying he rushed out of the room and disappeared. His wife uttered a piercing scream: "James! James! where are you going?" But James did not hear her, the slamming of the ally-door announced to her that her husband was already in the street. Poor wife, unhappy mother! your presentiment is just: the thought of crime had entered his paternal heart.

It was eleven o'clock; from the severity of the weather, the obscure street in which he lived was almost deserted. The first person James met, was a workman; returning from his day's labor, singing merrily. "Ah!" said he to himself, he is happy, he has work; or at least he has no children starving with hunger; pass on, comrade, you have nothing to fear from me."

He again heard the hasty footsteps of some one approaching; it was a young man wrapped up in a large cloak, the scarlet lining of which was conspicuous at a distance. James rushed upon him, and seizing him by the arm, "Your purse!" cried he with a terrible voice, "your purse!"

"My friend," said the young man, startled at this sudden appearance, "You are following but a wretched business, but I will satisfy you; here's my purse."

"How much is there in it?"

"Three louis, I believe, and two five francs."

James took out of the purse two five franc pieces only, and gave the rest back to its owner. "Sir," said he in a milder tone, "I only want ten francs;" and left him.

The astonished young man followed the robber with his eye, and saw him hurry to the bakery; he soon came out with a loaf under his arm, and disappeared in the darkness. He readily conjectured that necessity alone had driven this man to the commission of crime, and he himself entered the shop.

"Who is the person that just bought a loaf here?" enquired he.

"Ah! sir," answered the baker's wife, "he is a poor mechanic, burdened with a family; he lives in yonder house in the fifth story, where you see the light in the window. He owed me ten francs, which he has just paid me! they are very honest folks, but we can't afford long credit to the poor."

"Right! madam," answered the stranger; "here are ten francs more; furnish them with bread till that sum is exhausted; I will see you again."

James went home; dashed the bread on the table. There wife let the children eat, and eat yourself, as for me I have no appetite; they will not want for bread this week; I have made an arrangement with the baker," and he went to bed. His slumbers were broken and uneasy, and his wife heard

him mutter the words: "Robber! highway robber!"

Day light appeared; James did not go out, he seated himself in the window to breathe freely. It was already ten; but his wife had not dared to say a word to him, so gloomy and dejected did he appear. From the window where he sat motionless, he perceived two men—one of whom wore a cloak with scarlet lining! He mechanically drew back into the room and ran towards the staircase. The two strangers were already coming up. His self-possession left him, despair was imprinted on his features, his complexion assumed the lividness of death; he folded his wife and children in his embrace, and passed into a closet in the adjoining room, he closed the door after him.

Meantime some one knocked, and James' wife saw two strangers enter. "Madam," said one of them, "you are poor, I have brought you some assistance." "Ah! sir, heaven has sent you! Oh! yes, yes, we are indeed poor! James! James! come here; I told you so; I said we should not want." But James answered not. His wife rushed into the closet—nobody was there!

At the same instant frightful cries resounded in the street; a large crowd assembled round the door, they raised a man who had just thrown himself from the fifth story—it was the mangled and lifeless body of James.

AMERICAN CHARACTER.

Neal, in the chit-chat of his "Saturday Gazette," speaks as follows of the energy and originality of the American:

The American—of Alleghenia or Yankee-doodle—doodledom—that restless wiry man, balancing himself upon two legs of his chair, his straw hat turned up behind, and with his pedal extremities too far through his pantaloons, as he hacks the table with a keen edged knife—has a trait—the result doubtless of his parentage—the influence of the energetic and enterprising of all nations, nourished in to luxuriance by the effect of institutions—a trait which distinguishes him from other people.

Observe now, as he lodges his heels higher than his head. Would you cramp him by precedent, shackle his action by the control of rule? Not a moment will elapse before his limbs may be wreathed into a new attitude more *outré* than any which ingenuity has yet devised. His legs are dangling as human legs, perhaps, never dangled before—he sits upon the rail, or lies extended on a bench, in an endless variety of experiments in regard to facilities for repose. If he smokes, what a power of suction—if he chews what an energy in the performance; and when he eats, how prodigious the saving of time! It is impossible to cast him in a mould—he is not to be fenced in by fixed ideas, and cannot be induced to follow a beaten path. Ask him; he can do whatever man has done; easily; there is no merit in that. It is what man has never done that he proposes to himself. His commencement affords no clue to that which may be the end of his efforts. Teach him to retail needles, he possibly will find an empire to-morrow. Place the implements of a printer in his hands, yet the next you hear of him may be in the leading armies to battle. Editing a little newspaper, very like when nothing else is doing, the time will soon arrive that he will be sweeping onwards to Oregon, or to participate in a "revel in the halls of the Montezumas."

There is nothing so small, that he cannot narrow himself to it. Nothing so large that he does not feel competent to grasp it.—I don't know how," finds no place in his vocabulary, and he feels himself ready to be a pedlar or a president, as the opportunity affords itself. He is like the cat, throw him as you will, and the universal Jonathan alights always upon his feet. Beware, too, how you are harsh towards that friendless youngster—venture not to treat an impoverished neighbor with contempt. Who can tell but that the one who now excites your scorn, ay, the very archin not deemed fit to play with your more nicely nurtured children; the youth to whom your daughters blush to speak when in the street, and from whom also your eyes are averted, when in what you deem more choice companionship, is not destined soon to tower like an eagle far above your utmost height, and to cause his once lowered name to resound throughout the world? There is nothing impracticable to the universal Jonathan of these United States; and if his earlier years be unstained with vice or crime, he is sure to treat him with the respect which is due to humanity, or both he and you may remember the slight when it is your turn to look up to him.

"Ragged enough!" remarked a lady in a Fairmount omnibus; "ragged enough, and not over clean," said she with a smile, as she glanced at the tow-headed concourse of check aprons that strove to get a ride for nothing; but the statesman of his cabinet, and the heroes of his armies. And why not? It is the struggle which makes the man; and there may be, there are, facilities in training all around us, perhaps in this very printer's devil, who with ink smirked brow is waiting at our elbow—which will transcend "all Greek, all Roman fame." Here's copy, for thee, boy, straight to the office and play not by the way thou diplomatist or warrior, poet or philosopher, whatever the future has in store for thee. Thy face, no doubt, would be fairer for a little soap, and thy *chevelure* needs comb and brush; but yet the laurel may in time sit even there.

EPITOME OF WAR.

A fair exhibition of war in its origin, its progress and actual results, would be a startling condemnation of the whole custom as a piece of suicidal folly and madness. The Ettrick Shepherd, in his Lay Sermons, tells the following story quite to the point:

"The history of every war is very like a scene I once saw in Nithsdale (Scotland).—Two boys from different schools met one fine day upon the ice. The eyes each other awhile in silence, with rather jealous and indignant looks, and with defiance on each brow."

"What are ye glowin' at, Billy?"

"What's that to you, Donald? I'll look whar I've a mind, an' hinder me if you daur."

"To this a hearty blow was the return; and then began such a battle! It being Saturday, all the boys of both schools were on the ice, and the fight instantly became general. At first they fought at a distance with missile weapons, such as stones and snow-balls; but at length coming hand to hand, they coped in a rage, and many bloody raps were liberally given and received.

"I went up to try if I could pacify them; for by this time a number of little girls had joined the affray, and I was afraid they would be killed. So addressing one party, I asked, 'What are you fighting those boys for?—What have they done to you?'"

"O, nothing at a', maun; we just want to gie them a gude thrashin'—that's a'."

My remonstrance was vain; at it they went afresh; and after fighting till they were quite exhausted, one of the principal heroes stepped forth between the combatants, himself covered with blood and his clothes all torn to tatters, and addressed the opposing party thus—"Weel, I'll tell you what we'll do wi' ye—if ye'll let us alone, we'll let you alone."—There was no more of it; the war was at an end, and the boys scampered away to their play.

"That scene was a lesson of wisdom to me. I thought at the time, and have often thought since, that this trifling affray was the best epitome of war in general, that I had ever seen. Kings and Ministers of State are just a set of grown up children, exactly like the children I speak of, with only this material difference, that instead of fighting out for themselves the needless quarrels they have raised, they sit in safety and look on, hound out their innocent but servile subjects to battle, and then, after an immense waste of blood and treasure, are glad to make the boy's condition—"if ye'll let us alone, we'll let you alone."

A SCENE WORTH CONSIDERING.

Years ago, the office of the old Gazette was in Hanover-square, near the corner of Pearl street. It was a place of resort for news and conversation, especially in the evening. The evening of Feb. 15, 1815, was cold, and at a late hour, only Alderman Coburn and another gentleman were left with father Lang, the genius of the place. The office was about being closed, when a pilot rushed in, and stood for a moment so entirely exhausted as to be unable to speak. "He has great news!" exclaimed Mr. Lang. Presently the pilot, grasping for breath, whispered intelligibly, "Peace! Peace!" The gentlemen lost their breath as fast as the pilot gained it. Directly the pilot was able to say, "An English sloop of war is below, with news of a treaty of peace." They say that Lang exclaimed in greater words than he ever used before or after. All hands rushed into Hanover square, crying "Peace! peace! PEACE!" The windows flew up, for families lived there then. No sooner were the inmates sure of the sweet sound of peace, than the windows began to glow with brilliant illuminations. The cry of "Peace! peace! PEACE!" spread through the city at the top of all voices. No one stopped to inquire about "free trade and sailor's rights." No one inquired whether even the national honor had been preserved. The matters by which politicians had irritated the nation into war, had lost all their importance. It was enough that the ruinous war was over. An old man on Broadway, attracted by the noise to his door, was seen to pull down immediately a placard, "To Let," which had been long posted up.—Never was there such joy in the city. A few evenings after, there was a general illumination, and although the snow was a foot deep and soaked with rain, yet the streets were crowded with men and women, eager to see and partake of everything which had in it the sight or taste of peace.—[N. Y. Journal of Commerce.

Too GOOD TO BE LOST.—A Thanksgiving Story.—"Come Charles, my son," said Deacon Alworth, "take one of them turkeys and carry up to parson Moody for thanksgiving."

"No father, I don't do that again, I tell you."

"What do I hear now, Charles? These five and twenty years I have sent the parson a turkey, and Joe has carried them—and Tom and Jerry, and you, without ever before refusing. What is the matter now?"

"Why father, he never thanked me for bringing it to him, besides he took me to do awhile ago, because I started out of meeting too soon."

"Well son, you know it is the custom for a minister to go out before any of the congregation starts, this is done as a mark of respect."

"Respect or not he is nothing but a man; and as for creeping for him I won't do it."

"Well, let it pass, and carry him the turkey, and if he don't thank you I will."

Charles shouldered the fowl, and in a short time was at the house of the minister, who was seated in the parlor surrounded by a number of friends, who had come to pass thanksgiving with him. The lad entered without knocking; and bringing the turkey from his shoulders heavily upon the table, said, "Mr. Moody, there's a turkey for you, if you want it, you may have it, if you don't I'll carry it back again."

"I shall be very glad of it," said the minister, "but I think you might learn a little manners. Charles can't you do an errand better?"

"How would you have me do it?" said Charles.

"Sit down in my chair," said the parson, "and I will show you."

Charles took the chair, while the divine took the turkey and left the room. He soon returned—took off his hat—made a very low bow, and said, "Mr. Moody, here is a turkey which my father sent you, and wishes you to accept of it as a present."

Charles rose from his seat, and took the turkey, and said to the minister "It is a very fine one, and I feel very grateful to your father for it. In this and numerous other instances he has contributed to my happiness. If you will just carry it into the kitchen and return again, I will send to Mrs. Moody to give you half a dollar."

The parson walked out of the room—his friends laughed at the joke, and made up a

purse for the lad, who ever after received a reward for his services.

RELIGION OF THE DOG.—The Rev. Henry Duncan, in his Philosophy of the Seasons, relates the following original anecdote of Burns:

"I well remember with what delight I listened to an interesting conversation which, while yet a school-boy, I enjoyed an opportunity of hearing in my father's manse, between the poet Burns and another poet, my near relation, the amiable Blacklock. The subject was the fidelity of the dog. Burns took up the question with all the ardor and kindly feeling with which the conversation of that extraordinary man was so remarkably imbued. It was a subject well suited to call forth his powers; and when handled by such a man, not less suited to interest the youthful fancy. The anecdotes by which it was illustrated have long escaped my memory; but there was one sentiment expressed by Burns with his own characteristic enthusiasm, which as it threw a new light into my mind, I shall never forget. 'Man, said he, is the God of the dog. He knows no other; and see how he worships him! With what reverence he crouches at his feet; with what love he fawns upon him, with what dependence he looks up to him, and with what cheerful alacrity he obeys him. His whole soul is wrapped up in his God; and these powers and faculties are enabled by the intercourse. It ought to be just so with the christian; but the dog puts the Christian to shame.'"

GRACE DARLING OUTDOONE.—A most interesting story is told in a late German paper of a remarkable woman of Pillau, Prussia, whose heroism of character certainly rises into the gigantic, or whose intrepidity, to say the least, appears to be unprecedented. This woman of a truly generous daring, is the widow of a seaman, with whom for upwards of twenty years, she made long sea-voyages; and since his death, she has devoted her life, for his memory's sake to the noble, and perilous task of carrying aid to the drowning.—Her name is Katherine Klenndt. Whenever a storm arises whether by day or night, she embarks in her boat, and quits the harbor in search of shipwrecks. At the age of forty-seven, she has already rescued upwards of three hundred individuals from certain death. The population of Pillau venerate her as something holy, and the seamen look upon her as their guardian angel. All heads are uncovered as she passes along the street. The Prussian, and several other governments have sent her their medals of civil merit; and the municipality of Pillau has conferred on her the freedom of the town. She is described as possessing an athletic figure and great strength, seeming to be furnished by nature in view of a capacity to go through wild scenes and high deeds. Her physiognomy is somewhat masculine, with the expression softened by a look of gentleness and goodness.

Tasso being told that he had an opportunity of taking advantage of a very bitter enemy—I wish not to plunder him," said he, "but there are things which I wish to take from him—not his honor, his wealth, nor his life, but his ill will."

Lawyers find their fees in the faults of our nature, as wood-peckers get the worms out of the rotten parts of trees.

The mistakes of a layman are like the errors of a pocket watch; but when a clergyman errs, it is like the town clock going wrong; it misleads a multitude.

To become eminent requires three things—nature, study, and practice.

MARRIAGE.—Of all actions of a man's life, his marriage does least concern other people; yet of all actions of our life, it is most meddled with by other people.

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